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date with precision the introduction of the sacrifice of the cock, which continues in a measure to this day, but there seems to be indications that it began during the captivity, or in Babylonia shortly after the captivity.

The indications of date toward the upper limit contained in this chapter are not so clear as those toward the lower limit, perhaps, but they are possibly even more interesting. The first section of the chapter, vv. 2-13, shows us the Hebrews not yet in possession of domesticated fowl, but owners of large and small cattle. These conditions seem scarcely compatible with the conditions of residence in the cities of Palestine, and on the other hand they scarcely comport with what we should suppose to be the circumstances of a tribe wandering in the peninsula of Sinai. The conditions of life in that region would, we should suppose, render the large cattle improbable; the people would be shepherds rather than herdsmen. The conditions described rather befit a semi-nomadic tribe on the uplands east of Jordan. The appendix, on the other hand, belongs to the period of sedentary residence; while the whole, as already pointed out, must have become absolutely unchangeable by the time of the captivity, so that it was at that period impossible to introduce the sacrifice of the cock into the legal ritual, although it was adopted in popular use as an extra-legal sacrifice.

The facts adduced should serve to show, it seems to me, that the *toroth* of animal sacrifice could have undergone no more than formal changes during or after the captivity. I am not prepared to enter upon the discussion of the bearing of these facts upon the question of the date of the Pentateuch as a whole, but shall be content if I have suggested an objective test for the examination of the question of the date of Leviticus I., and such other portions of the Pentateuch as deal with animal sacrifice.

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### *The Verb שפט*.<sup>1</sup>

BY PROF. HENRY FERGUSON.

It was suggested to me by one of the members of this society to examine the usage in the Old Testament of the verb שפט, to ascertain what was the general force of the root.

It occurs only in Hebrew and the closely allied Phœnician, not

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<sup>1</sup> Read in June.

being found in Aramaic, Syriac, Arabic or Æthiopic. The participle *Shôphêṭ* is used, as a name of an officer, very commonly in Hebrew, and appears in the form of *Sûfêṭ* as the title of the Carthaginian magistrates, as given by the Latin historians.

The point of the inquiry is whether the idea of ruler is primitive and that of judge derived from it, or *vice versa*. The results of my investigation have convinced me that the idea of judging or deciding questions is the primitive one, and the idea of ruling has been super-added, because judging between man and man, executing judgment and justice was the principal function of the ruler. The results are unimportant; but as several interesting points were brought out in the investigation, I have ventured to present it to the society as a note.

There are four principal classes of usage in the Hebrew.

- a. To judge, *i.e.*, decide questions judicially.
- b. To be a Judge, *i.e.*, a magistrate whose title is *Shôphêṭ*.
- c. To administer justice.

d. To do justice to, hence "*deliver from*," "*avenge*." There are naturally cases where the exact classification is difficult, but most of the instances in use can be referred to one or other of these classes. The tables adjoined will give the detailed lists of passages belonging to each class.

After analyzing the Hebrew usage of the word, I proceeded to compare the Septuagint translation, and found, as the tables will indicate, that the usual equivalent of שָׁפֵט was κρίνω or διακρίνω with the same shades of meaning, but that there were some interesting exceptions.

Some of these arose from either various readings or careless translation, *e.g.*,

Num. 25. 5, 1 Chron. 17. 6, Mic. 4. 14, where שָׁבַט has been read for שָׁפֵט.

Prov. 8. 16, οἱ δυνάσται.

Isa. 40. 23, τὴν δὲ γῆν ὡς οὐδὲν ἐποίησεν (word omitted).

Hos. 13. 10, κρινάτω σε ὃν εἶπας, where שָׁפֵט has been read for שׁוּפֵט.

Ps. 141. 1, οἱ κραταιοὶ; Heb. שְׁפִטִּים.

Job 23. 7, κρίμα; Heb. שׁוּפֵט.

## PARTS OF שָׁפַט OCCURRING IN BIBLICAL HEBREW.

## KAL.

*Preterite.*

Sing.	Plur.
שָׁפַט, simple 6, modified 5. Total 11.	שָׁפְטוּ, simple 3, modified 7. Total 10.
שָׁפְטָה, simple 0, modified 2. Total 2.	שָׁפְטָהּ, simple 0, modified 1. Total 1.
שָׁפְטֵהוּ, simple 1, modified 6. Total 7.	

*Infinitive.*

שָׁפֵט, 10.

*Imperative.*

שָׁפֵט, 3, שָׁפְטָה, 2.	שָׁפְטוּ, 5.
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*Imperfect.*

יִשְׁפֹּט, simple 13, modified 12. Total 25.	יִשְׁפֹּטִי, 6 (simple), יִשְׁפֹּטוּ, 1.
יִשְׁפֹּטָהּ, simple 6, modified 0. Total 6.	יִשְׁפֹּטֶהָ, 3 (simple).
יִשְׁפֹּטֵהוּ, simple 1, modified 0. Total 1.	

*Participle.*

שֹׁפֵט, 63.

## NIPHAL.

*Preterite.*

—	—
—	—
—	—
נִשְׁפָּטֵהוּ, simple 5, modified 0. Total 5.	—

*Infinitive.*

נִשְׁפָּט, 3.

*Imperfect.*

—	יִשְׁפֹּט, I.
—	—
—	—
—	—
אֲשַׁפֵּט, I, אֲשַׁפֹּט, I.	נִשְׁפֹּט, I.

*Imperative.*

No instances.

*Participle.*

נִשְׁפֹּט, 5.

POEL.

*Participle.*

מִשְׁפֵּט, I.

KAL.	<i>Preterite.</i>		NIPHAL.	<i>Preterite.</i>
3d sing.	.	.	11	
2d sing. masc.	.	.	2	
1st sing.	.	.	7	1st sing. . . . 5
3d plural	.	.	10	
2d plur. masc.	.	.	1	
<i>Infinitive</i>	.	.	10	<i>Infinitive</i> . . . 3
<i>Imperative.</i>				
2d sing.	.	.	3	
2d sing. emphatic	.	.	2	
2d plural	.	.	5	
<i>Imperfect.</i>				<i>Imperfect.</i>
3d sing. masc.	.	.	25	1st sing. (emphatic I.). 2
2d sing. masc.	.	.	6	1st plur. (emphatic) . 1
1st sing.	.	.	1	3d plur. . . . 1
3d plural	.	.	7	
2d plur. masc.	.	.	3	
<i>Participle.</i>				<i>Participle</i> . . . 5
Active	.	.	63	POEL. <i>Participle</i> . . . 1

Kal, 155

Niphal, 16

Poel, 1

a. <i>To act as a judge in deciding questions.</i>	b. <i>To be a Judge = Magistrate or ruler.</i>
KAL.	KAL.
<i>Preterite.</i>	<i>Preterite.</i>
Exodus 18. 16.	Judg. 16. 31.
18. 22.	1 Sam. 4. 18.
18. 26.	2 Kings 23. 22.
Num. 35. 24.	Dan. 9. 12(?).
Deut. 1. 16.	<i>Infinitive.</i>
16. 18.	Ruth 1. 1.
25. 1.	<i>Imperfect.</i>
1 Sam. 24. 16.	Judges 3. 10.
1 Kings 3. 28.	10. 2.
Isa. 2. 4.	10. 3.
Ezek. 34. 20.	12. 7.
34. 22.	12. 8.
<i>Infinitive.</i>	12. 9.
Exodus 18. 13.	12. 11 (2).
Ezek. 44. 24 (Kt.).	12. 12.
<i>Imperative.</i>	12. 13.
Prov. 31. 9.	12. 14.
Isa. 5. 3.	15. 20.
Zech. 7. 9.	1 Sam. 7. 6.
8. 16.	7. 15.
<i>Imperfect</i>	<i>Participle.</i>
Gen. 16. 5.	Judg. 2. 16.
31. 53.	2. 17.
Ex. 5. 21.	2. 18 (2).
18. 22.	2. 19.
18. 26.	4. 4.
Lev. 19. 5	11. 27.
<i>Participle.</i>	Ruth 1. 1.
Ezek. 34. 17.	1 Sam. 8. 1.
<i>διακρινῶ.</i>	8. 2.
	2 Sam. 7. 11.
	2 Kings 23. 22.
	1 Chr. 17. 6.
	17. 10.
	Ps. 2. 10.
	<i>δικαστής.</i>
	<i>δικασταί.</i>
	<i>ν. γ. φυλήν.</i>

<sup>1</sup> When the LXX use other words than forms of or derivatives from κρίνω.

c. To administer Justice.			c. To administer Justice. — Con.		
	KAL.	LXX.		KAL.	LXX.
<i>Preterite.</i>			<i>Participle.</i>		
1. Sam. 7. 16.		ἐδίκασε.	Ex. 2. 14.		δικαστής.
7. 17.		ἐδίκασε.	Num. 25. 5.		v. r. φυλαίς.
8. 20.		δικάσει.	Deut. 1. 16.		
1 Kings 8. 32.			16. 18.		
2 Chr. 6. 23.			17. 9.		
Isa. 11. 4.			17. 12.		
Mic. 4. 3.			19. 17.		
			19. 18.		
<i>Infinitive.</i>			21. 2.		
1 Sam. 8. 5.		δικάζειν.	25. 2.		
8. 6.		δικάζειν.	Josh. 8. 23.		δικασταί.
1 Kings 3. 9 (2).		διακρίνειν.	23. 2.		δικαστάς.
1 Chr. 16. 33.			24. 1.		δικαστάς.
Ps. 51. 6.			2 Sam. 15. 4.		
96. 13.			2 Kings 15. 5.		
98. 9.			1 Chr. 23. 4.		
<i>Imperative.</i>			26. 29.		διακρίνειν.
Ps. 82. 8.			2 Chr. 1. 2.		
			19. 5.		
<i>Imperfect.</i>			19. 6.		
Judg. 11. 27.			26. 21.		
1 Kings 7. 7.			Ezra 10. 14.		
2 Chr. 1. 10.			Job 9. 24.		
1. 11.			12. 17.		
19. 6.			23. 7.		κρίμα.
Job 22. 13.			Ps. 7. 11.		
Ps. 9. 8.			9. 4.		
58. 1.			50. 6.		
67. 4.			58. 11.		
75. 2.			75. 7.		
82. 1.		διακρίνειν.	94. 2.		
82. 2.			141. 6.		κραταιοί.
96. 13.			148. 11.		
98. 9.			Prov. 8. 16.		v. r. δυνάσται.
Isa. 51. 5.			Isa. 1. 26.		
Ezek. 23. 45.		ἐκδικήσουσι.	3. 2.		δικαστήν.
44. 24.			16. 5.		
<i>Participle.</i>			33. 22.		
Gen. 18. 25.			40. 23.		v. r. word omitted.
			Jer. 11. 20.		
			Dan. 9. 12.		

c. To administer Justice.—Con.			d. To do justice to, etc.—Con.		
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	KAL.	LXX.		KAL.	LXX.
<i>Participle.</i>			<i>Imperative.</i>		
Hos. 7. 17.			Ps. 35. 24.		
13. 10.	v. r. κινάτω.		43. 1.		
Am. 2. 3.			82. 3.		
Mic. 4. 14.	v. r. φυλάς.		Isa. 1. 17.		
Zeph. 3. 3.			Lam. 3. 59.		
<hr/>			<hr/>		
	NIPHAL.		<i>Imperfect.</i>		
<i>Infinitive.</i>			1 Sam. 24. 16.		
2 Chr. 22. 8 (mid.)	ἐξεδίκησεν.		Ps. 72. 4.		
Ps. 37. 33 (pass.)	καταδικάσαι.		Eccl. 3. 17.		
109. 7 (pass.)	ἐν τῷ κρίνεσθαι.		Isa. 1. 23.		[ἐκδικήσει.
<i>Imperfect.</i>			Ezek. 20. 4.	v. r. εἰ ἐκδικήσω αὐτοὺς	
Ps. 9. 20 (pass.)	κρίθητῶσαν.		22. 2.		
<i>Participle.</i>			23. 36.		
Isa. 66. 16 (mid.).			<i>Participle.</i>		
<hr/>			Prov. 29. 14.		
	POEL.		<hr/>		
<i>Participle.</i>			NIPHAL.		
Job 9. 15.	κρίμα.		(middle sense = <i>plead with.</i> )		
<hr/>			<i>Participle.</i>		
d. To do justice to, hence deliver from, avenge.			Ezek. 17. 20.	Clause omitted.	
<hr/>			20. 35.	διακριθῆσομαι.	
	KAL.	LXX.	20. 36.	διεκρίθην.	
<i>Preterite.</i>			38. 22.	κρινῶ.	
2 Sam. 18. 19.			Joel 4. 2.	καθὼ τοῦ διακρίναι.	
18. 31.			<i>Imperfect.</i>		
Jer. 5. 28.			1 Sam. 12. 7.	δικάσω.	
<i>Infinitive.</i>			Isa. 43. 26.		
Ps. 10. 18.			Ezek. 20. 36.		
<i>Imperative.</i>			<i>Participle.</i>		
Ps. 7. 8.			Prov. 29. 9.		
26. 1.			Isa. 59. 4.	κρίσις ἀληθινή.	
<hr/>			Jer. 2. 35.		
			25. 31.		
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